

THE SUNFLOWER

Estelle F. Baillet

AN EXPONENT OF THE SPIRITUAL PHILOSOPHY; ITS SCIENCE, AND ALLIED SUBJECTS.

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CHRISTIANITY VS. SPIRITUALISM.

DR. J. M. PEEBLES.

Such is the interesting heading of an article in your excellent journal of October 7th, from the prolific pen of A. H. Nicholas of Summerland, California. The article interested me, as do all well-written articles upon either Christianity, Spiritualism or Spiritism.

When the gate is opened to the vision of inviting fields within, whether real or imaginary, I am very apt to step in, searching for the good and the true. Explorations and exploitations are the watchwords of the day—"Light, more light."

Brother Nicholas remarks that for many years certain people have tried to "run Spiritualism on the plan of ecclesiasticism." Exactly so—and also, another class tried, and are still trying, to run Spiritualism upon the plan of atheism and other isms relating to fortune-telling and gold-hunting. Victoria C. Woodhull, elected twice president of the National Convention of Spiritualists, taught in the name of Spiritualism some very uncanny doctrines, and, as my good brother Nicholas says, "These efforts were complete failures in every instance." This election of Mrs. Woodhull was held in Troy, N. Y., and myself and wife voted against her and in favor of Dr. Gardner of Boston, to fill the Presidential chair.

QUOTING PARTS OF PARAGRAPHS.

Friend Nicholas says: "In Dr. Peebles' book on 'Obsession,' he frequently states that 'Christianity and Spiritualism are synonymous. Christianity and Spiritualism must stand or fall together, etc.' and then adds that he has a 'secret suspicion' that those propagating such doctrines are 'obsessed by Christian spirits—perhaps Jesuits.'" Suspicions are not the highest motives, nevertheless, I have an open suspicion that the taking of a line here and a sentence there from a book, or from a paragraph, to carry a point, is far more "Jesuitical" and reprehensible.

Here follows the full paragraphs with no garblings or Jesuitical quibblings:

"There must be a marked distinction made between Christianity and churchianity. The one is made from above, the other from beneath. The one teaches the doctrine of the Christ, the other the commandments of men formulated into creeds—creeds that cramp and bind the conscience. Jesus did not form nor authorize the formation of any new creeds or sect. He gave the new commandment, that ye love one another."

"Churchianity, crimsoned with the blood of slain millions for opinion's sake, formulates creeds, builds up walls of partition, condemns heretics, hoards up ill-gotten millions, constructs gaudy cathedrals, pampers and bows to the tyrant fashion, caters to policy, engages in wars of conquest, encourages Sunday School Cadets and Boys' Brigades. In brief, while making measurably clean the outside of the cup, churchianity is steeped in the worldliness of the world, and sad to say, the clergy with few exceptions, aid and

abet this popular war encouraging churchianity." Page 259 of "Spirit Obsessions."

Again:

"Forget not that Spiritualism and true apostolic Christianity, with its recorded signs, wonders and spiritual gifts, must stand or fall together, for spirit is the life and spring of the moral universe. And Paul, mentioning among the gifts, 'the discerning of spirits,' exhorted the Corinthian Spiritualists of his day, to 'covet earnestly the best gifts,' adding, 'and yet, I show unto you a more excellent way.' Cor. 7:31. Evidently, that 'more excellent way' was a pure spiritual life." Page 321 of "Spirit Obsessions."

It was the illustrious Robert Dale Owen who first pronounced "Spiritualism the complement of Christianity." In my book, this phrase is marked as a quotation. Here is the whole paragraph:

"Spiritualism is the complement of Christianity." 'Spiritual phenomena were the early witnesses of Christianity.' 'All thoughtful observers, when convinced of the genuineness of these phenomena will be Christians as soon as they make sharp distinction between the simple grandeur of Christ's teachings, with their attending works and gifts as given in the synoptical gospels, and the Augustinian version of Paul's theology. I have sufficient evidence that these truths are gradually making their way. My friend, Dr. Crowell's well-timed work 'The Identity of Primitive Christianity and Modern Spiritualism,' has aided in bringing about this result." Page 330 of "Spirit Obsessions."

I wonder if Mr. Nicholas ever read Dr. Crowell's very excellent work, "The Identity of Primitive Christianity and Modern Spiritualism? If not, he should certainly do so.

I further quote from my book, page 373-4:

"I say Christ's Christianity, for there are plenty of Christianities in the world. But Christ's consists in perfecting the individual character. His salvation is neither more nor less than self-development. Christ's plan was a very simple one, it is all summed up in a single word, love. He taught that men were to be saved by Divine love and wisdom, and that as angels ministered in the past, so angels and spirits minister to men today. There are no walls of brass between the worlds visible and invisible."

Does the candid, intelligent reader scent any very offensive heresies in these passages and paragraphs from the book entitled "The Demonism of the Ages and Spirit Obsessions?"

It is almost painful to consider the plain fact that Mr. Nicholas makes no distinction between (and possibly knows none) Pauline churchianity with its Paganized bloodshedding, for the remission of sins, its mystic trinities and crude, crimson sacrifices, and the Christianity, or the Christ-spirit of the New Testament Gospels, in which there is nothing of salvation through that "atoning blood" which constitutes both the basic foundation of Roman Catholicism and Protestant Ecclesiasticism.

As the record states, Jesus, com-

ing to "bear witness to the truth," said: "One is your Father in Heaven, and all ye are brethren." Love your enemies; bless them that curse you; do good to them that hate you." "Pray for them that despitefully use and persecute you." "The spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor. He hath sent me to heal the broken-hearted, to preach deliverance to the captives, the recovering of sight to the blind, and to set at liberty them that are bound." "These signs shall follow them that believe. They shall make the blind to see, the deaf to hear and shall lay hands on the sick and heal them." * * * And, "By this shall all men know that ye are my disciples if ye have love one for another."

What genuine Spiritualist can find fault with these teachings, and why should any Spiritualist hate such Christianity, pronouncing the founder "a beggar," "a tramp," "a thief," etc.

The illustrious Baron Humboldt wrote thus: "Christianity gradually diffused itself wherever it was adopted, as the religion of the State; it not only exercised a beneficial influence on the condition of the lower classes by inculcating the social freedom of mankind, but also expanded the views of men in their communion with nature." (Vol. II, p. 391, Kosmos).

The world-famed Charles Darwin, reaching New Zealand in 1835, and writing up his impressions, says: "They (the agnostic critics of England) forget, or will not remember that human sacrifices and the power of an idolatrous priesthood—a system of profligacy unparalleled—infanticide, a consequence of their system—bloody wars, where the conquerors spared neither women nor children; that all these have been abandoned, and that dishonesty, intemperance, and licentiousness have been gradually reduced by the introduction of Christianity."

Macauley, the great historian, wrote thus: "To countenance the Brahminical idolatry, and to discountenance the Christianity as initiated in the four Evangelists, and which has done so much to promote justice and mercy and freedom and arts and sciences, and gave government and domestic happiness, which has struck off the chains of slaves, which has mitigated the horrors of war, which has raised women from servants and playthings into companions and friends, is to commit high treason against humanity and civilization."

The illustrious philosopher, John Stuart Mill, said: "It is impossible to find in the ideals of any philosophy—even the latest—a single point which is not anticipated and ennobled in Christianity." Mark well—not churchianity—not Orthodox theology with its confessions of faith, bigotries and persecutions, but Christianity—Christianity and its spiritual gifts of the first three centuries. Who—what Spiritualist can object to it, and especially so when testified to by such celebrated thinkers and scholars as Darwin, Baron Humboldt, Lecky, John Stewart Mills and other rationalists or freethinkers.

I have nothing to say just now of the abominable abuses of Christianity.

(Continued on Page 8.)

ENGLISH CHURCH TO INVESTIGATE SPIRITS

Archdeacon Will Propose Appointment of Committee.

LONDON, October 9.—Archdeacon Colley, rector of Stockton, near Rugby, will make a sensation at the church congress at Weymouth this month by moving the appointment of a committee representative of the established church to inquire into psychical phenomena.

Archdeacon Colley has embodied his spiritualistic experiences of thirty-three years in an address, which is to be published in three languages, and which is based upon a diary in which he has recorded carefully various supernatural visitations.

"My object," said Archdeacon Colley, "is to explain what I hold strongly—that there is scientific proof of life beyond the grave."

"Religionists say that we want no proof, but I wish to show that it is a truth that does not depend upon belief, article, or creed, but on proof positive—ocular, auditory and tangible—that these spirit people of whom I speak have been seen, heard and touched by me."

"I give dates for all the circumstances and chapter and verse."

ARCHDEACON CITES EXPERIENCE.

In one instance the archdeacon avers that he and four friends were sitting with a medium when the form of a little child, was discerned on the medium's left.

The child was seen in the full gaslight, pursed her mouth to receive kisses, spoke, and, on the instructions of the medium, fetched articles from different parts of the room.

Eventually an ornament on the mantelpiece was indicated. As the little girl went forward the fire blazed up with a scorching heat, and she drew back in alarm.

Involuntarily Mr. Colley asked: "Did it burn you, my dear?" and the reply came back through the medium: "Yes, I felt it."

Another spirit form called into realization through a medium was that of an Egyptian. He was tall, walked about the room and finally sat by the side of the archdeacon, who examined him through a Stanhope lens closely, observing the frontal ornament of the turban. As he passed his fingers over it, it seemed to melt away.

Altogether the Egyptian remained visible for an hour, and was induced under the influence of the medium to write on the back of Archdeacon Colley's card. For this a pencil was placed near him. The pencil was held at the same angle as a stylus, and the writing ran from right to left.

SPIRIT WRITES IN COPTIC.

Subsequently the card was forwarded to the authorities of the British Museum, and the writing was identified as Coptic. Facsimiles have been prepared, which the archdeacon will produce at the congress.

The archdeacon assign the wedding which took place last July between his son, Lieutenant Colley, and an Irish girl to a recent visitation.

While paying a chance call in London, Lieutenant Colley was told that a woman wished to see him. He was confronted with a medium, a total stranger, who told him that the spirit of his dead mother wished to communicate with him. A message in a faint voice was dictated by the spirit through the medium, the meaning of which was beyond the lieutenant's comprehension.

Presently another and strange spirit spoke and delivered a message, which proved afterward to concern a woman in Ireland.

Again the first spirit spoke and intimated that the stranger was the

mother of the lieutenant's future wife, and that his marriage had been arranged.

Quite skeptically the officer informed his father of his amazing experience, and the archdeacon understood the first message as a reference to an incident of his early married life.

Eventually, while delivering the message to the Irish woman, though still incredulous, the lieutenant became acquainted with the girl, who became his bride a little over two months ago.

TALKS WITH DEAD HUSBAND.

During a pastoral visitation Archdeacon Colley came across an instance only a few days ago, in which a widow who was on her deathbed talked aloud for some time with her husband, whose spirit, she declared was in the room.

"I do not believe in pressing these things before unbelievers," said the archdeacon, "because life is too short for controversy, and, as some one has said, controversy equalizes wise men and fools."

"What I have learned I have learned by experience and patient experiment, and by constant fasting. I have not been afraid to imperil my position by my assertions in favor of spiritualistic beliefs."

"It has been borne in upon me that I ought to speak, and I shall not cease to claim that these manifestations should be received as being just as credible as Bible incidents, in which angels appeared to man. There are many things which must be left to the scientists rather than the church. I am ready to be cross-examined, and I want inquiry to be made."

Archdeacon Colley graduated at Magdalen College, Oxford, in 1869. He has been a curate at Coventry, morning lecturer at St. Anne's, Wadsworth, and has worked in Portsmouth.

He spent some years in Natal, and was appointed rector of Stockton in 1901.

WONDERFUL MEDICAL ADVICE.

GUARANTEED RELIABLE.

The best thing for an appetite is something to eat.

By practicing sleeping an average of eight hours a night for a week or two insomnia can be quickly cured.

People who are given to worrying will find if they don't worry they won't worry.

To reduce superfluous flesh rub well for two hours before retiring with very hard sandpaper.

To gain weight eat freely of "sinkers."

To remove dirt take a bath. Many people who cannot see well will be able to see double by drinking a quart of whiskey.

Too free perspiring can be remedied by living in a refrigerator.

Sleep on the left side and you'll not sleep on the right side.

You will never suffer from indigestion if you never eat on an empty stomach. It is also bad to eat heartily when your stomach is already loaded to its full capacity.

The best way to rid yourself of hives is to give them to the bees. They like them.

To live to an old age live on your relatives. No one who ever did this has been known to die young.

To keep in good health be careful not to get sick; also don't pay your doctor.

If you are troubled by gas in the stomach swallow a lighted match and burn it up.

To take life easy chloroform will be found efficient.—Lippincott's Magazine.

When you are happy and life is beautiful to you, you will see something good in everybody. Then is the time to talk about your friends. Never speak or pass even what you may call a just judgment when you are tired or in a storm of circumstances.



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THE CONVENTION.

The N. S. A. Convention has been in session at Minneapolis the past week. So far we have not been able to secure anything more than casual reports and will defer any general mention until next week.

There seems to have been a very successful session and the past year seems to have been a prosperous one for the N. S. A. While it does not show any decided growth, it has added eleven new societies to its membership, while losing others, some of which have gone into the State Associations and thus are still members of the N. S. A.

There seem to have been a number of serious questions up for discussion, some of which must right themselves, while doubtless others could be righted by proper treatment at the hands of the Spiritualists, if some unity of action could be decided upon.

The great trouble we find in handling any of these complex subjects is the lack of decided action on the part of those professing to be Spiritualists. Another drawback to unity of action in conventions is that delegates comprising Theosophists, "Investigators," Mental Scientists, and "ists" of all kinds are seated as well as professed Spiritualists. This should not be. Only open avowed Spiritualists, those who are Spiritualists at home as well as at camp-meetings and national conventions should ever be seated as delegates to decide the public destinies of Spiritualists. They cannot decide the destiny of Spiritualism.

We wait the results of the deliberations of this Convention, trusting the wisdom of its delegates has been such that light has been thrown upon many obscure subjects. That the "Fraud Question" has been satisfactorily settled, that some satisfactory tests have been suggested, that a court of inquiry has been instituted so that definite decision can be given.

The great advance that has been made in the past year is the Court of Inquiry held at St. Louis. Possibly it was not individually just what it should have been—that is not what we are discussing—but it established a precedent by means of which Spiritualists go on record as making a National effort to determine if a certain medium is genuine or fraudulent. Such inquiry will ultimately result in good.

Next week we will give some letters direct from the Convention and in the meantime read the Secretary's report and see what the N. S. A. has done in the past year.

ANOTHER SPIRITUALIST PAPER.

We are in receipt of No. 2, Vol. 1 of the Kansas City Light, a Spiritualist paper just started in Kansas City, Mo. Its publishers have our best wishes for their success. As they announce a weekly paper for 25 cents a year, they must be blessed with unlimited confidence or a generous bank account that they don't know what to do with.

Spiritualists have always asked for cheaper literature. They can get it if they will patronize it. If they will increase THE SUNFLOWER subscription list 5000, we could furnish them this paper for 50 cents a year easier than we can now furnish it at \$1.00. We will watch this experiment at furnishing them a paper at a low price with great interest.

SQUIBLET.

Mrs. Katherine Stevenson, State President of the Massachusetts Women's Christian Temperance Union, has warned her flock of the "danger to purity" that lurks in the "open-work stockings" worn by women. What an elevated mind a person must have who can not catch a fleeting glance of an open-work stocking without being carnally stirred. If Mrs. Stevenson is that badly afflicted she had better have herself taken care of so she can not lead anyone astray.

Rev. Charles Scholl of Chicago was found in a house, chased by the women of the house and captured. He said he was "looking for a friend." He was bailed out in time to conduct his regular services.

Anent the introduction of the Salvation Army in Japan, the Japanese suggest that it would be a good plan to send some Japanese missionaries to this country to teach us "sobriety, cleanliness and loving kindness."

And now it is a question whether the Pope will allow King Alfonso to marry a Protestant English princess. Here's dollars to buttons that Alfonso does as he pleases.

Police Commissioner McAdoo of New York, says the Truthseeker, because he always had too much to do to keep McAdoo straight. Good for you, Mc! If a whole lot of those professional reformers would begin at home, what a relief the rest of the world would get.

Now the Internal Revenue department is going to open a warfare on the sale of intoxicating liquors under the guise of patent medicines, and make a druggist who sells them take out a liquor license. Some of them are from 60 to 90 per cent liquor. We wonder if the liquor dealers have not inspired this in order to cut out competition? There is danger that the W. C. T. U. women who recommend them will change from "cold tea" to some of these remedies for their tipples. With Hollister's and Hostetter's bitters on the market and Duffy's Pure Malt Whiskey registered as a patent medicine, it looks as tho Milwaukee ought to work up the greatest patent medicine trade in the world.

A minister tells us how wonderful it is that God provides everything in a locality that people need. Not a bit of it. People are just sensible enough to go where they can raise what they want. "Do men gather grapes of thorns, or figs of thistles?" We wonder if such ministers are foolish or if they think we are?

THE WAY OF LIFE.

A flower grew above me on a ledge—
 A sweet, majestic bloom, with
 perfume rare;
 I sought to pluck it—though out-
 reaching far,
 My hand closed over on but
 empty air.
 Night fell; I sought my couch, but
 still in dreams
 That one fair flower before my
 vision grew;
 With morning's earliest beams I
 hastened back,
 Full of desire the treasure to
 pursue.
 Behold! before my eyes a lesson lay;
 Beneath lay pure white lilies,
 crushed but sweet—
 In my mad struggling for the things
 beyond,
 I trampled precious treasures
 'neath my feet.
 Irene Littlefield Miner.

Did you give that coaxing child the flower she asked you for? Did you pay an extra cent for the paper you bought of that little hump-backed newsboy? Then your work for today has not been in vain, for you watered some flowers in the Garden of Life.

Your life is like a letter. No matter how well composed or elegant, it is futile if not directed right or even not directed at all.

Horoscope and Outlook for November 1905.

J. N. LARSON.

Helio-centrally the earth will be in the sign Taurus until November 22nd, when we pass into the sign Gemini, there to remain the balance of the month. Jupiter will be our ruling star from November 1st to 7th. Mars will rule our destiny from 7th to 16th, then Mercury will take hold of things and do what he can from 16th to 23d, when once more the mighty Jupiter looms into sight, and controls our affairs until December 12th. Thus it will be seen that we will have a great variety of vibrations throughout the month of November, which will give us a great many changes in the upper air, thereby breaking the monotony and giving us all a chance to see what we can do.

The horoscopes, as affecting business, will be all that we can wish for all who are willing to work. All branches of business will simply boom.—There are no hard times in sight, so don't be afraid, for we will all will be kept busy. And money in financial centers all over the world will be cheap. Stocks will be in active demand, only there will be a slight reaction in prices from November 16th to about 24th; after that there will be much strength in securities in Wall Street, and prices will advance rapidly until the end of the month.

There will be a great commotion in our solar system on or about November 7th, when Jupiter crosses the division line between two signs, and there will be tidal-waves, earthquakes about that time, and the scientist will be trying to explain how it all happened.

People born between October 22nd and November 23d any year, as well as those born between January 21st and February 20th any year, also those born between April 22nd and May 23d any year, will be greatly benefitted by Jupiter's transit, as he has affected this poor people pretty badly in the last three or four years, but soon things will be better for them in regard to both health and business.

Bodily Management.

Nature tries to improve the mind is a statement that appears in my previous communication. It should read: Nature never tries to improve the mind.

Nature endeavors continually to improve the body, and leaves to man the entire scheme of mental unfolding. Nature presumes that when the body is perfect the mind will be the same. Man ignores the body, and forces education into the mind. This course weakens the body, confuses the mind and shortens life.

Invalidism.—Invalids should be children again, and lie down at intervals like cats and dogs. Some invalids have lain in bed 50 years.

Slow walking has healed consumption and fever. A day's labor is a permanent injury to the invalid, who destroys himself by acting like well persons. Light incidental labor helps any person. True rest and sound sleep precede recuperation. We should never try to sleep, but rather to remain awake. Pampered sleep harrows the body with bad dreams.

Sleep should be refined into smaller compass, and thus improved. Invalidism renders the mind negative and thus susceptible to literary pursuits; for this mental recreation reflects its variety and pictorial vividness onto the body. The mind instinctively tries to compensate the body for the latter's illness. Yet the mind of an ailing person is not all in action, the upper part remaining non-communicative. So an ailing person's mind is abnormal.

All clothing that binds the body or feet is vulgar.

Out-door sleeping where the air currents are broad and unconcentrated, is advisable. There should be no perceptible air currents in a sleeping room. A cap should be worn on the head in a cold sleeping room, when either cold or a current touches the top brain, during sleep, the sexual impulse is amazingly excited thereby.

An open stove is a splendid ventilator. An open space under all the doors is the best form of ventilation.

This floor ventilation cleanses a house wonderfully, and if you have once tried it, you cannot be induced to abandon it. It is the best.

J. M. HOLIDAY.

The Inhumanity of Hunting Animals

By Lady FLORENCE DIXIE, English Social Reformer

ONE but those who have indulged largely in hunting in its many and varied branches can realize THE HOLOCAUST OF ANIMAL SUFFERING that is day after day offered up on its altar.

Savagery still dominates us in a great degree. A higher education and civilization will teach us to despise amusements which are purchased AT THE EXPENSE OF SUFFERING to animals. Let youth find relaxation and pleasure in feats of skill and endurance and physical adroitness without the aid of blood and torture to make us skilled sons and daughters of the chase and the field. In our national schools, both high and low, kindness AND OUR DUTY TO ANIMALS should form part of the curriculum, while every effort that science and investigation can command should be put forth to secure for such as must be killed a speedy, painless and merciful end. The custom is a barbarous one; the pleasure derived therefrom is only such as a heart rendered callous by suffering often witnessed and little realized can indulge in.

THE DAY MUST DAWN WHEN THAT SAVAGE INSTINCT WILL BECOME ERADICATED AND MEN WILL CEASE TO SEEK AND TO FIND PLEASURE IN DESTROYING OUR GLORIOUS ANIMAL LIFE.

All Nations Should Live Up to the Golden Rule

By Dr. ROBERT S. MACARTHUR of New York

WE must adopt a more Christian policy toward ALL CREEDS AND COLORS. The Japanese have shown us that the yellow man must be recognized. The true policy today is that all nations should live up to the Golden Rule.

Missionary societies and laborers in that field while working in China should not be despised by American people. The American people should be more patriotic and religious in assisting each other along in this life. America should give a more helping hand to China than it is doing. It should be big enough to OVERLOOK THE BOYCOTT which that country has blindly put upon American goods and which it will soon realize is unjustified.

The defeat of Russia by Japan, which resulted in the withdrawal of the former country from Manchuria, will prove the salvation and rehabilitation of China, as it means PROTECTION of that country from interference. Had Russia triumphed, China would have been dismembered, extending the power of the czar infinitely. What the American people should do is to insist on fair treatment of Americans, whether they be in China, Turkey, England or elsewhere. A guarantee of safety of this sort, especially in China, would do much and go far toward developing the infinite resources of that great AND ALMOST UNKNOWN country.

America has treated China better than any of the European nations, but she can do much more, especially in a COMMERCIAL way.

FOR MANY YEARS THE CHINESE TRADE WITH AMERICA AND THE AMERICAN TRADE WITH CHINA HAVE BEEN GREATER THAN THE CHINESE TRADE WITH ANY OTHER GOVERNMENT, AND THE AMERICAN GOVERNMENT HAS DONE ALL IT COULD DO TO FOSTER THE FRIENDLY SPIRIT AND RELATIONS WHICH SUCH TRADE ENGENDERS.



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A. F. MELCHERS:
 I herewith return your English Grammar, with thanks for privilege of examining it. I am proud of my former pupil, and commend him for his labor of love. Hoping it may appear in book form and receive a large patronage,
 I am very truly,
 HENRY P. ARCHER,
 Supt. City Public Schools.

CHARLESTON, S. C., June 21, 1900.

ADDRESS

A. F. MELCHERS, Lily Dale, N. Y.

LILY DALE NEWS.

Our nice weather has caught cold and we have had several days that remind us that winter will soon reach here. There has been much preparation and the many loads of wood and coal that pass our door tell us that some of us are going to be provided for in advance of the necessity. How nice it would be if everyone in the world could provide in the fall so they would know that they would be warm and provided with food all winter.

The chestnuts have about all come down and that amusement is nearly done for this season. It is a habit and we pick them and even eat them more because everyone else does so than for any pleasure in the act.

Our invalids are about all getting over their mishaps. C. M. Carroll has about recovered the use of his shoulder where it was injured by being thrown from his bicycle. Mrs. Enches is rapidly improving and Mrs. Ramsdell carries her crutch in her hand more often than under her arm. Ye Editor is at his desk most of the time, Charlie Bard is at work and only Mr. Ross is still confined to the house.

Mrs. LeRoy is visiting in Jamestown.

A number of the grape pickers returned Sunday.

George Van Slyke is visiting in Cuba, N. Y., for a week.

Mrs. Duell of Laona spent Saturday at Miss Huntington's.

Fay Griswold of THE SUNFLOWER spent Sunday at Mayville.

Mrs. Ida M. Pratt spent Saturday in Dunkirk and Fredonia.

We learn that Mrs. VanDuzee has been quite sick at Ashtabula, O., but is now improving.

Miss Effie A. Ross of New York is visiting her grandfather, Edwin Ross.

Mrs. Hardenburg is spending a week in Buffalo and Mrs. Thompson is spending a week in Jamestown.

Mrs. H. M. Sage has gone to Clear Creek, and will visit at several other places, after which she will spend the winter at Corfu, N. Y.

Miss Cushman and Mrs. Grute and son of Cleveland and Mrs. Conway of Toledo are going to California to spend the winter with the Lillies.

L. C. Hutchinson returned from Ohio on account of the sickness of his niece. He will return and assist in caring for her. She has a serious case of typhoid fever.

Mr. and Mrs. J. H. Turner of THE SUNFLOWER, returned from a week's visit to Mr. Turner's mother and sister, near Titusville, Pa.

Victor Agnew has started on a trip, leaving here for Titusville and will continue through Ohio and Kentucky. He is selling mechanics combination suits.

Mr. and Mrs. Bard are improving the cottage they bought on Fourth street by building a good sized addition in the rear, two stories high, which will make a very desirable cottage for summer use.

The Carter cottage has been partially dismantled and will soon be moved to its new location, thus giving an opportunity to make a much needed improvement of Caldwell Park.

Mrs. Gates of Holland, N. Y., has taken possession of the Turner cottage on Third street which she recently bought, and Mrs. Briddell, who has occupied the cottage for several years has moved into the Shults cottage next to THE SUNFLOWER office.

Dr. and Mrs. Hyde returned from Friendship, N. Y., and Dr.'s sister Mrs. Lawton returned with them. It is possible they will remain here all winter as his patients keep him very busy. Mr. Cornell has returned and is continuing his treatments by the Buchanan process of vacuum treatment. It is strange that Dr. J. Rodes Buchanan, "that Spiritualist," should have years ago dropped out to the same line of treatment that is now being taken up by the European physicians and exploited in the Scientific American.

Mrs. Mayer and daughters are making extensive improvements in their home, "Hilltop," near the Forest Temple. They have built an addition on the rear sufficiently large

for a kitchen, bathroom, and library, and a neat veranda, added four large bay windows to the house, tore out all of the partitions, making some very neat rooms, connected with sliding doors, and are having the entire house lathed and plastered, and the cellar cemented. When it is completed it will be one of the finest residences on the grounds, comparing favorably with the Campbell Brothers cottage at the entrance to the grounds. The work of rebuilding is being done by N. C. Lutgen and A. H. Jackson.

CONFERENCE.

A very pleasant and interesting conference meeting, was held Sunday evening at Mrs. Devereaux's. Brother Richardson waxed eloquent under inspiration, and gave some very beautiful thots. Next meeting will convene at Mrs. F. Corden White's. Subject, "The Efficacy of prayer." SCRIBE.

REPORT OF LILY DALE SCHOOL.

The following pupils were present every day during the first month of school:

Ella Richardson, Essie Turner, Iva Ryan, Edith Hudson, Edna Hudson, Georgie Hudson, Fred Fair.

The following have an average of 90 per cent or over:

Ella Richardson, Essie Turner, Henrietta Dorn, Lester Hass, Ida M. Pratt, Teacher.

OBITUARY.

Flora Horner, wife of Dr. Henry B. Gorton, passed to a higher life from her home on Depot St., Friendship, N. Y., Oct. 8, 1905, after an illness extending over several weeks, at the age of 63. Mrs. Gorton will be remembered at Lily Dale as the first singer at the opening of the grounds years ago. Her voice was heard here many seasons. She was a grand singer, an honest medium, a strong Spiritualist through all. She is survived by her husband, Dr. Henry B. Gorton and two daughters, Mrs. Charles S. Judd of Galeton, Pa. and Miss Susan Gorton of Friendship, N. Y.

An Old Man's Pipe Dream.

The New York Press reports the following case in the Tombs Court: Anthony Comstock met another straight-hitting critic yesterday in Magistrate Pool. The Comstock Society had John Storm, a wholesale dealer in notions and cards, of No. 9 Ann street, arrested for selling copies of a picture called "An Old Man's Pipe Dream." When Comstock appeared with the complaint, Magistrate Pool looked with no kindly gaze at him. "I have scrutinized this picture carefully," he said, "and have shown it to many of my friends, and none of us can see where it comes under the law as obscene." Comstock broke in: "But that is not for you to say. The Court of Special Sessions already has ruled on that point." The magistrate replied: "I don't care. Take it away. I will not entertain the complaint." "But—" Comstock started to say, and the court interrupted: "But me no buts. You are going to cite an opinion of the Supreme Court. I don't want to hear it. Get out of the court. I don't want to talk to you." "I represent," said Comstock, with great dignity, "an organization—" "I know all about your organization," retorted Pool, "Bring me some of the pictures you keep in your office and I'll issue a warrant for your own arrest." Comstock tried to speak further, when the magistrate said to the officer on the bridge: "See that this person steps down at once and leaves the courtroom immediately."

True Mediumship.

True mediumship is the rarest thing under the sun. It is as rare as the great diamond without a flaw. It is rare for the reason that unselfish, pure, just, loving, and wise discarnate spirits (the only ones who are anxious to do good to the inhabitants of earth) can alone manifest their power through the intermediary of like incarnate spirits. These exalted spirits are not interested in business ventures, in money-making, or in telling fortunes. The Kingdom of Heaven is not gained by observation or purchase. True spiritual communion comes to the pure in heart.

LUCY A. MALLORY.

Buffalo Notes

N. H. EDDY, Correspondent.

Golden Rule Spiritual Circle, presided over by Mrs. M. E. Lane, will give a literary, musical and Indian masquerade ball. All features to be strictly Indian, at Columbia Knights' Hall, corner Main and Mohawk Sts., Tuesday evening, Dec. 5, 1905. Admission, 15c. Refreshments will be served.

The Y. P. S. I. will give a social and dance in parlors of Temple, Prospect and Jersey Sts., Tuesday evening, Nov. 14th. Refreshments will be served. A good time is expected.

Mr. A. W. Prentice and family of 187 Whitney Place, are soon to leave Buffalo and take up their residence in Los Angeles, Cal. Business and health lines are the reasons for changing. They are very genial people and we shall miss them. Mr. and Mrs. Prentice have been quite indisposed of late.

Sunday morning, Oct. 15th, at Temple, Dr. Wm. Lockwood lectured for the First Spiritual Society. Subject, "The Relation of Spiritualism to the Popular Mind." Mr. Lockwood is an able expounder of the facts and truths of Spiritualism. Evening subject: "Relative Value of Spiritualism and Christianity in its Influence upon Crime and Criminals." The discourse was a most able one and listened to with much interest by the audience. The lecture was very instructive and full of thought for the enquiring mind.

There are four Spiritual meetings at the present time in Buffalo each Sunday. First Society at Prospect and Jersey streets, Harmony Circle at Keystone Hall, 351 Main St., also services at Sterling Hall, 374 Connecticut street, and meeting at Union Bank Hall, Mohawk and Main St., Mrs. Lane, medium. Each society is doing what they can to give the facts and truths of Spiritualism to humanity.

Forest Temple at Lily Dale.

A short time ago I read in your columns a short history of the world-famed Forest Temple meetings, on the once Lily Dale camp grounds. By way of correction to brother Dennis' story as recalled from memory, I recall some facts in the matter, never having missed one meeting for four consecutive years while it was in its infancy.

The first meeting was called at 4 North street, at Mrs. Mary C. Lyman's now Mrs. Von Kanzler, and her sister's Mrs. Sarah A. Walters, the morning being rainy, and then removed to the grove when the weather permitted. This took place in the early part of the camp season of 1892, and had nothing to do with any previous movement among any of the campers at any time.

The name was suggested by a congressman from Pennsylvania, moved to a vote and adopted.

The sunflower banner, its emblem, was painted by our arisen sister Mrs. Lillian Manley, and safely kept at sister Van Buskirk's cottage. Photographic views of the 90' tell a tale of truth to those who have them.

No, friends the Forest Temple meetings of which I write did not come thro the gates nor crawl under the fence but came down from the spheres of wisdom as all good things ever do.

SARAH A. WALTERS.

Fulton, N. Y.

"How oft we waste ourselves upon the Morrows, Building imagined troubles till they rise

Volcano like. Anticipated sorrows Create the pessimist with hopeless eyes."

"Who loves Life will not waste Time, for time is the stuff of which our life is woven."

"Past, Present, Future, leave to the Designer In perfect trust! The end means perfect rest.

The necessary fire of the Refiner Will make our spirits glorified and blest."

"My thoughts are birds that haste away to thee, Winging the miles that hold us now apart,

And then at night, worn out with ecstasy, Drift homeward to be hovered to my heart."

Subscribe to THE SUNFLOWER.

GOSSIP.

Respectfully referred to those who appear to have nothing to do but talk about their neighbors.

Gossip is a humming bird with eagle wings and a voice like a fog-horn. It can be heard from Dan to Beersheba, and has caused more trouble than all the ticks, fleas, mosquitoes, coyotes, grasshoppers, cinch bugs, rattlesnakes, sharks, sore toes, cyclones, earthquakes, blizzards, smallpox, yellow fever, gout, and indigestion that this great United States have known or will know when the universe shuts up shop and begins the final invoice. In other words, it has got war and hell both backed up in the corner yelling for ice water.—Guernsey (Wyo.) Gazette.

They might have added that the meanest gossip is the one who hides the slander under a guise of pity. "Did you hear the things they are saying about poor Miss A?" "No?" Then follows the rehearsal of a lot of things Miss A. never dreamed of doing, interspersed with cartloads of pity for the "poor thing" who is being so maligned.

"An open enemy is far preferable to a false friend."

Is it not strange that when a young man goes to college, with a view to become a Christian minister, they teach him what is called "the humanities" from the classic literature of Greece and Rome? The Bible is used to teach him religion, and Pagan masterpieces are employed to teach him humanity.—G. W. Foote.

"You need to look—to keep your eyes on that light before you—the light of your dear ideals. Then life will be bright and beautiful, for you will be accompanied by angels—your sunny thoughts."

Natural gas found at Heathfield, Sussex, is being used to light the railroad station there. This is said to be the first practical use to which natural gas has been put in Europe.

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Miss Ella C. Preston, 3205 Morgan St., St. Louis, Mo.
Mrs. O. W. Grant, 576 Main Street, Buffalo, N. Y.

Mrs. Edith McCrossman, 263 East First Ave., Columbus, O.
Mrs. Elizabeth J. Demorest, 300 Anderson St., Allegheny, Pa.
Alla A. McHenry, Excelsior Springs, Mo.

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Mrs. Frank E. Ellwanger, 1720 Willington St., Philadelphia, Pa.

Mrs. Mattie Rector, 140 Hicks St., Utica, N. Y.
Mrs. Dr. Dobson-Barker, 230 N. 6th, San Jose, Cal.
Dr. J. S. Loucks, Stoneham, Mass.

Mrs. A. A. Cawcroft, 333 E. 2nd, Jamestown, N. Y.
Vincent Drahos, Jim Block, Cedar Rapids, Ia.

LECTURERS.

Rev Dr J.B. Geddes, 103 Lafayette St., Jersey City, N.J.

Moses Hull, Whitewater, Wis.*

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N. H. Eddy, 56 Whitney Place, Buffalo, N. Y.
Captain Geo. W. Walrond, box 201, Denver, Colo.

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METAPHYSICAL.

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SOME TIME.

Some time, when all life's lessons
have been learned,
And sun and stars forevermore
have set,
The things which our weak judgment
here have spurned—
The things o'er which we grieved
with lashes wet—
Will flash before us on life's dark
night
As stars shine most in deeper
tints of blue;
And we shall see how God's plans
were right,
And how what seemed reproof
was love most true.

And we shall see, that, while we
frown and sigh,
God's plans go on as best for you
and me;
How, when we called, He heeded
not our cry,
Because His wisdom to the end
could see;
And, e'en as prudent parents dis-
allow
Too much of sweet to craving
babyhood,
So God, perhaps, is keeping from us
now
Life's sweetest things, because it
seemeth good.

And if, some time, commingled with
life's wine,
We taste the wormwood, and
rebel and shrink,
Be sure a wiser hand than yours or
mine
Pours out this potion for our lips
to drink;
And if some friend we love is lying
low,
Where human kisses cannot reach
his face,
Oh, do not blame the loving Father
so,
But bear your sorrow with obed-
ient grace.

And you shall shortly know that
strengthened breath
Is not the sweetest gift God sends
His friend,
And sometimes the sable pall of
death
Conceals the fairest boon His love
can send.
If we could push ajar the gates of
life
And stand within, and all God's
working see,
We could interpret all this doubt
and strife
And for each mystery find a key.

But not today. So be content,
poor heart;
God's plans, like lilies, pure and
white, unfold;
We must not tear the close-shut
leaves apart;
Time will reveal the calyxes of
gold.
And if thru patient toil we reach
the land
Where tired feet, with sandals
loose, may rest,
When we shall clearly know and
understand,
I think that we shall say that
"God knew best."
May Riley Smith.

SOME RECIPES FOR KEEPING YOUNG.

Whoever you are, and whatever
you do, keep the sunshine in your
face and loving-kindness in your
heart!
If you would keep young study
the children; study their ready for-
giveness and quick repentance, also
their forgiveness of sorrow!
Do not allow yourself to lose the
power of enjoying their simple
pleasures and innocent joys; it stirs
the blood and freshens its circulation
with oxygen which "keeps the brain
in a continual state of spontaneous
combustion" of new thoughts, and
fills the heart with fresh blood that
thrills the body into new life and
reinforces it with strength and
youth.

We begin dying when we stop
enjoying; when we stop thinking
young thoughts; when we quit feel-
ing sympathetic with youth and its
interests. It takes the elasticity
from our muscles and the oil from

our joints to withdraw ourselves
from the festival neighborhood and
companionship of the young.

As we grow older we are apt to
get too judicial, and to lose our
highest influence with the children,
through our lack of sympathy and
appreciation of their pleasures.

A cordial sympathy and good-
fellowship on the part of the older
man or woman with boy and girl,
is worth all the protective societies
it the world.

To keep in touch with the sum-
mer-land of Youth is to alter the
climate of old age, and make it
pleasant weather all the way to its
sundown. How we love and are
attracted to the man or woman who
remembers vividly the long, long
days of his or her youth! They are
fresh with the sweet breath of spring,
and the violets: we love their society
and feel adorned with their friend-
ship. They go down the decline so
gracefully, that we remember them
as we remember our youth, as a
song that is immortal, an exultant
psalm that has flooded our world
with harmony.

Let us keep forever in company
with the festival chorus of Youth,
the Incomparable, and look ever
forward with these with wide-open
eyes toward the future, undimmed
by any cloud of doubt. These souls
newly dressed with love, faith, inno-
cence, and above all Hope. Whose
only presentiment is an existence of
pleasure, happiness and fulfillment!
Going ever forward with a radiant
expectation of only the good.

Let us keep wide-eyed with youth.
Old age looks through narrow lids,
with retrospective eyes, toward the
past and gets dim-eyed looking
down the receding perspective of
years.

Oliver Wendell Holmes—that ever-
young man—has said: "The old
brain thinks the world goes worse,
as the old retina thinks the eyes of
needles grow smaller." I question
if the retina would think the eyes of
the needles smaller, if the "old
brain" did not think the world was
growing worse. It lowers the circula-
tion and general temperature to
indulge in a fit of blue torments!
To look forth with jaundiced eyes
upon our neighbor shuts off the
genial reflections and rose-red lights
of love, and the eyes fail to focus
properly. It isn't good to let your
liver get into your eyes! It pro-
duces a compound astigmatism of
the moral nature. It makes us
color-blind to trace the narrow
grooves of a prejudice; in fact, dis-
troys the whole field of vision!

Come, let us not only reason, but
be cheerful together and renew our
bodies if for nothing more than to
make ourselves more acceptable to
our youthful friends and more com-
fortable in our minds.

Let us be known as greeting the
days with joy and serving the world
with happiness.

Who would not be grateful to feel
that he had been gifted with the
genius of good humor; the sort that
overflows forever with a youthful
exuberance into the lives of all it
meets?

Who would not be grateful to
have said of him what Thackeray
has said of Oliver Goldsmith: "The
poor fellow was never so friendless
but that he could befriend someone;
never so pinched and so wretched
but he could give of his crust, and
speak his word of compassion. If
he had his flute left, he would give
of that, and make the children
happy in the dreary London courts."
And of Thackeray himself, as An-
thony Trollope has written: "The
great delight of his life was to give
some immediate pleasure; his life
was overflowing; he went about the
world dropping pearls, doing good,
and never inflicting a wound."
Magazine of Mysteries.

Have You Paid Your Subscription?

October 1 we sent out a number
of notices of expiration of subscrip-
tion and we would appreciate a
prompt renewal. Kindly remember
that while it is one dollar in each
case that as we sent over 400 no-
tices, if each one would promptly
renew it would be quite a sum in
the aggregate.

Kindly favor us as we need the
money.

Some Call it Evolution, And Others Call it God.

A firemist and a planet,
A crystal and a cell,
A jelly-fish and a saurian,
And caves where the cave-men
dwell.

Then a sense of law and beauty,
And a face turned from the clod,
Some call it evolution,
And others call it God.

Like tides on a crescent sea-beach,
When the moon is new and thin,
Into our hearts high yearnings
Come welling and surging in—
Come from the mystic ocean,
Whose rim no foot has trod,
Some of us call it longing,
And others call it God.

A haze on the far horizon,
The infinite tender sky,
The ripe, rich tint of the cornfields,
And the wild goose sailing high;
And all over upland and lowland
The charm of the goldenrod,
Some of us call it autumn,
And others call it God.

A picket frozen on duty,
A mother starved for her brood,
Socrates drinking the hemlock,
A Jesus on the rood;
And millions who humble and name-
less
The straight hard pathway trod,
Some call it consecration,
And others call it God.

A soul struggling up to the sun-
light

Up from the mire and the clay,
Fighting through wars and jungles,
And sometime learning to pray,
And sometimes a king with a
scepter,
And sometimes a slave with a hod,
Some call it Karma,
And others call it God.

Glimmering waters and breakers,
For on the horizon's rim,
White sails and sea-gulls glinting,
Away till the sight grows dim;
And shells, spirit painted with glory,
Where sea-weeds beckon and nod,
Some people call it ocean,
And others call it God.

Cathedrals and domes uplifting,
And spires pointing up to the sun,
Images, altars and arches,
Where kneeling and penance are
done,
From organs, grand anthems are
swelling,
Where the poor and the needy
still plod,
Some call it superstition,
While others call it God.

Earth redeemed and made glorious,
Lighted by heaven within;
Men and angels brought face to face,
With never a thought of sin—
Lion and lamb together lie
In the flowers that sweeten the sod,
Some of us call it brotherhood,
And others call it God.

DR. GEO. W. CAREY.

Authentic history and biography
in China embraces a period from
the year 122 of our era back to the
remote period of 2,697 years before
Christ. The historians of China
embrace a succession of uninter-
rupted series of more than 2,400
years.

Ancient Egypt boasted "a nick-
el-in-the-slot" machine, while Layard
found in the ruins of Nineveh what
Sir David Brewster pronounced to
be "a magnifying glass," and nearly
4,000 years ago the Egyptians and
Assyrians observed the stars through
a sort of primitive telescope.

The houseboat is almost an un-
known quantity in this country, but
in England it reigns on the Thames.
So much of English social life in the
summer has water for its setting
that owners of houseboats spend as
much care on them as Americans
do on their summer homes.

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a. m. p. m.			a. m. p. m.	
7:05	4:45	Lv. Dunkirk	Ar.	9:25
7:15	4:55	Fredonia		9:17
7:29	5:09	Moosic		9:13
7:39	5:19	Lily Dale		9:05
7:43	5:23	Cassadaga		8:56
7:51	5:31	Moosic		8:45
8:00	5:42	Sinclairville		8:38
8:08	5:50	Gerry		8:29
8:19	6:01	Falconer	Lv.	8:19
8:35	6:30	Ar. Jamestown	Lv.	7:45
7:45	5:30	Lv. Jamestown	Ar.	8:45
8:25	6:06	Lv. Falconer Junc.	Lv.	8:12
8:35	6:17	Warren		7:29
8:48	6:30	Ar. Titusville	Lv.	6:00
10:00	8:30	Ar. Titusville	a. m. p. m.	

SUNDAY TRAINS.

Leave Titusville 7 a. m., Falconer, 9:21; Lily Dale,
10:00; arrive Dunkirk 10:30.
Leave Dunkirk 4:45 p. m., Lily Dale, 5:18, Falconer
6:01 p. m.; arrive Titusville 8:20 p. m.

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July 2 to September 10, Dunkirk 9:15 a. m., Lily
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ing, Leave Falconer, 6:15 p. m., Lily Dale, 6:18, arriv-
ing at Dunkirk 6:55 p. m.
July 16 to September 3, Dunkirk 1:00 p. m., Lily
Dale, 1:34, arriving at Falconer 2:45 p. m.
Falconer, 11:00 a. m., Lily Dale 11:35, arriving at
Dunkirk 12:01 p. m.

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slower than Eastern Standard which is
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761 Golden Gate Ave., S. F., Jan. 19, 1905.
My Dear Mrs. Dr. Dobson-Barker:
I am very happy to write you this month that I am
feeling very good. The last month's treatment did
wonders for me, causing the pain in my side to
disappear and my appetite to increase, which caused
me to gain flesh most rapidly, and I look fine. I have
never felt better. I am so thankful to you and band,
and only wish the suffering women all over the land
could receive these rich blessings which you can give.
Yours Most Sincerely,
Addie Johnson.

WOULD HAVE BEEN DEAD.
Portland, Iowa Co., Michigan, Aug. 14, 1902
Dear Friend and Doctor—Mrs. Howard wanted me
to write and tell you how thankful she is for what you
did for her. She said she had tried nine or ten doc-
tors and none of them helped her. She said she
WOULD HAVE BEEN DEAD if it hadn't been for Mrs. Dr.
Dobson-Barker. She gave up and thought there was
no help for her, and was a sight to see. We didn't
think there was any help for her, as she tried every-
thing she could hear of, but nothing or no one did
her any good but you. May God bless you and your
band is her prayer.
Gratefully yours,
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The Unreasoning Prejudice Against Great Promoters

By E. BENJAMIN ANDREWS, Chancellor of the University of Nebraska



WHILE we cannot too vehemently reprehend dishonest promoting and underwriting, and while laws and public opinion should be used to the utmost toward suppressing those dark practices, people must, after all, in the last analysis, **DEPEND ON THEMSELVES**, their own insight, common sense and sagacity to prevent being plucked by cormorants of these classes. After the lessons of past years, adults who lose by being drawn into unseaworthy schemes should be **ASHAMED** to plead the baby act.

Besides judicious legislation, besides the needful education of the investing public, teaching us to be more wary in face of hoaxes, less gullible, less anxious to get something for nothing, I expect much from that slow **BUT SURE** moral amelioration of men which I believe to be going on, assuaging not the quest of wealth, which, if the motive is good, is entirely consonant with the highest virtue, but lessening the desire for wealth **AS AN END**, and rendering the cunning and the crafty less ready to take advantage.

I do not speak of the millennium. In a day much nearer than that it shall, to all but the very basest, seem better that a man shall act in all things with scrupulous justice, dealing to each his due and helping to build high the pile of social and general wealth, than that he scheme to best his fellows at any cost in order to live in a great house, ride in a private car, sail a yacht, **AND ROT**, when dead, under an immense pile of marble.

Current rage against promoters is in great measure simply part and parcel of the popular hostility felt against all the wealthy. This hatred, so deep, so widespread, so intense, even to savagery, so unreasoning and so relentless, I deem **THE MOST DANGEROUS SIGN OF OUR TIMES**. If the mob alone felt it, this brutish antipathy would be less appalling, but it has sympathy and support in all classes, **EVEN THE RICH THEMSELVES**.

The pity is that this gnashing of teeth goes on against the rich **AS SUCH** without the least discrimination between good and good for nothing. When distinction is made, it nearly always favors the idle rich, especially if they are generous, against the energetic **AND CREATIVE RICH**. Mr. Carnegie was thought little of till he retired and began founding libraries. This zeal of his I commend; but the man's main benefactions to the public lay and still lie in the business he built up. Wealth must be created before it is given away.

We howl down alike the helpful rich and the harmful, the industrious and the lazy, the thrifty and the spendthrift, those making life easier for all and those making it harder. If you are well to do, you are **LASHED AND PILLORIED** and your name is cast out as evil, though no breath of fraud attaches to your doings and your whole life is one of ardent philanthropy.

I HAVE HEARD IT SAID SOBERLY BY EDUCATED PEOPLE NOT GIVEN TO FOLLY IN MOST THINGS THAT AN HONEST MILLIONAIRE NEVER EXISTED AND NEVER CAN EXIST ON THE ALLEGED GROUND THAT HONESTY AND GREAT WEALTH WERE CONTRADICTORY OPPOSITES.

The Time Will Come.

When it will be a disgrace not to work when one is able.

When everybody will know that selfishness always defeats itself.

When the churches will not be closed as long as the saloons are open.

When to get rich by making others poorer will be considered a disgrace.

When the golden rule will be regarded as the soundest business philosophy.

When the same standard of morality will be demanded of men as of women.

When all true happiness will be found in doing the right, and only the good will be found to be real.

When the business man will find that his best interests will be the best interests of the man at the other end of the bargain.

When all hatred, revenge and jealousy will be regarded as boomerangs which inflict upon the thrower the injury intended for others.

When a man who seeks amusement by causing pain or taking the life of innocent, dumb creatures will be considered a barbarian.

When every man will be his own physician and will carry his own remedy with him—when mind, not medicine, will be the great panacea.

When men will realize that there can be no real pleasure in wrongdoing because the sting and pain that follow more than outweigh the apparent pleasure.

When the world will have everything to sell and nothing to give, and the price it demands will be the best service the purchaser can render the race.

When it will be found that repression and punishment are not reformative and our prisons will be der-

transformed into great educative and character building institutions.

When it will be found that physical and chemical forces were intended to release man from all physical drudgery, and so free his mind from the burden of living-getting that he can make a life.

When no man will be allowed to say that the world owes him a living, since the world owes him nothing that he should not pay for; it owes a living only to cripples, invalids and all others who cannot, thru some misfortune, help themselves.

When the "grafter" who fattens upon an unsuspecting public, wears purple and fine linen and lives in luxury, will be meted out the same measure of justice as the vulgar foot-pad receives who knocks a man down and picks his pockets.

When the "best society" consists of men and women of brains, culture and achievement rather than those whose chief merit and distinction lie in the possession of unearned fortunes which they make it the business of their lives to squander.—Orison Swett Marden in "Success Magazine."

Gallant Kansan in a Hospital.

A sense of humor and a delicate compliment was that of a Holton boy who was lying in a hospital. The pretty nurse overheard him exclaim: "Oh, my Lord!" Wishing to rebuke him kindly, she came to his bedside and said: "I think that I heard you call upon the name of the Lord. I am one of His daughters. Is there anything I can do for you?" He looked up into her lovely face and with every mark of respect and admiration, said: "Yes; ask Him how He would like me for a son-in-law."—The Holton Recorder.

WOMEN DRUNKARDS.

A Striking Sermon From the Smart Set, Society's Exponent.

A newspaper correspondent writes at length in Smart Set on the subject of women drunkards. He deals analytically with the social conditions which tempt women to drink. The article is written in a semihumorous semisarcasmic vein, but the author closes with this apology for his seeming levity:

"I—and you, perhaps—who drink, to whom the sparkle of wine and the gaiety of honest laughter, the bright eyes of women and the good fellowship of men have always been dear, who loathe the fanatical and oppose the prohibitive, despite all this know full well that on the stage and in society, in Fifth avenue and in the lowest tenement, woman has no blacker bane. Why? Because it quenches laughter and stabs good fellowship, stifles ambition and destroys intellect! No; not because of these, but because it is the death of love, without which life is nothing.

"I had intended that all this should be written in a tone of gentle railery; I had meant to dwell on the poetry of drink, on the joyousness of the traditional trinity of wine, woman and song, on the innocent bond of jollity and camaraderie the cup has established between men and women. But it cannot be treated in that fashion—not, at least, in honesty and by one who knows whereof he writes.

"No man that has closely touched this phase of woman's life, social and theatrical, no man that has known a hundred instances where, night after night, fame and fortune were seen dancing in the diamonds of the wine and in the morning were found stretched lifeless in the dregs of the glass, can calmly sit down and write of the poetry of the thing. He can talk it, he can live it and lie it, but he cannot commit the literary hypocrisy of putting it in sturdy type."

DRINK IN CANADA.

Some Startling Statistics From Across the Border.

According to statistics recently published, the consumption of intoxicating liquors in Canada is increasing alarmingly. The amount of beer, wine and spirits used per head of the population in 1904 was 23 per cent greater than the average for the five years preceding. The increase in convictions for drunkenness in 1903, the last year for which criminal statistics are as yet available, was 36 per cent over the average for the preceding five years. This increase is shown in every province with the exception of Prince Edward Island and Quebec, which show a slight decrease. In Ontario the increase is 60 per cent.

Commenting on these statistics, the Presbyterian of Toronto says that "the deplorable facts suggested by these statistics are quite evident in our larger towns, where the sight of drunken, staggering men is all too common. In cities like Toronto on any holiday the bars are crowded two or three deep, and a large proportion of the drinkers are young men."

A discouraging feature of the situation is that little prospect of improvement appears. A campaign has been begun for taking the sale of liquors out of the hands of private individuals and placing it under government control. It is admitted that almost any change in the existing circumstances will be for the better.—Christian Work and Evangelist.

A "Drunkards' Wives' Association."

A "drunkards' wives' association" is to be formed in Chicago by the assistance and under the direction of Lucy Page Gaston. It is proposed that the wives of Chicago and suburban drunkards gather under one banner to appeal to Chief of Police Collins for his assistance in curbing the prevailing sale of liquor to habitual drunkards. Miss Gaston said that the association's efforts will be directed against the sale of liquor on Sunday, the sale to minors and the total exclusion of drunkards from saloons.

Drink and Degeneration.

In a blue book on physical degeneration in London the frightful craving for drink among the children of the poor is set forth by Sir Frederick Maurice. "In a hospital at Blackheath," he says, "there was a little, puny three-year-old child who had a penny given to him to play with, and the poor little wretch held out his hand to every visitor with the penny in it, asking them to get him 'just a ha-porth of gin.' It was his one idea of the way to use the penny. Gin was his ideal of happiness."

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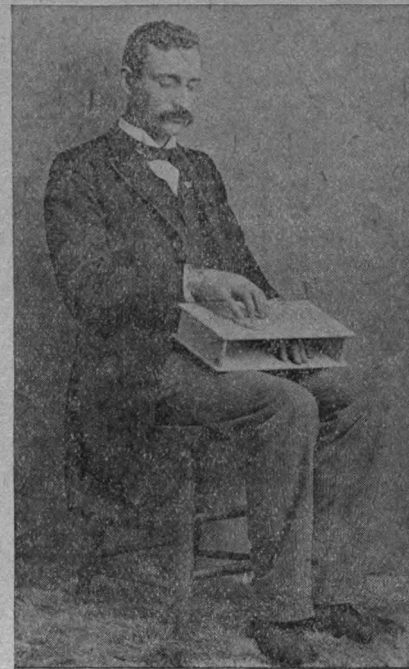
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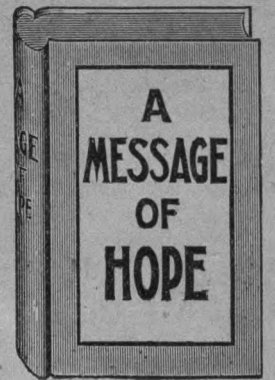
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NATIONAL SECRETARY'S ANNUAL REPORT.

Mary T. Longley's Report For the Year Ending September 30, 1905.

To The National Spiritualists' Association Of America, Greeting:

Mr. President and Co-workers in the Spiritual Cause: It gives me much pleasure to herewith submit to you the annual Report of your Secretary for the year ending September 30th, 1905.

The work of the year at the Home Office in Washington, D. C., has progressed as usual; the influence of our organization has been far reaching, extending to the remotest boundaries of this country and in some instances—through correspondence—to countries across the sea. The mass of evidence—from individuals and societies of the good work that has been wrought and is being done by the various departments of the N. S. A., for the blessing of humanity, that has collected at our office, is both encouraging to our Board of Trustees and of itself sufficient answer to the query made in some quarters as to the usefulness and need of the N. S. A. During the year just closed, your Secretary has written and sent forth to individuals and societies nearly two thousand letters—upon many subjects germane to the Cause of Spiritualism and to the work of organized bodies in addition she has forwarded quarterly circular letters to our chartered bodies—State and Local—also frequent letters to the Spiritual papers for publication, distributed the usual literature through its proper channels and received a number of visitors at the Home Office from far and near. In all instances she has received the utmost of courtesy and fair dealing from private and public workers, investigators and even from skeptics, and has only to say, that human nature being the same everywhere, one has only to extend courtesy to receive it in return.

During the year, the N. S. A. has granted but eleven charters—all to local societies—one each in St. Louis, Mo., Newburyport, Mass., Bradford, Pa., Sheridan, Wyo., Grand Junction, Leadville and Denver, Colo., and two in Louisville, Ky., one in Salem, Mass., and one in Jersey City, N. J. The latter society was organized and chartered by our missionary at large, Rev. H. C. Dorn of Newark, N. J., most of the other ten societies were organized by our special missionaries, Mr. and Mrs. Sprague. But this list of societies by no means comprises the number of associations for Spiritualists that have been organized by our missionaries, for they have labored in many states where State Associations exist, and have organized societies within such localities getting them chartered with their respective State Associations, thus strengthening the Cause in their sections, increasing the influence of the State Associations and also assisting The National Association.

Several societies have withdrawn from direct affiliation with the National by joining their State Associations; this the N. S. A. indorses and recommends. The First Spiritual society of Lynn, Mass., has withdrawn and we are glad to report that the Massachusetts State Association, by its President and members, has pledged its fealty anew to the N. S. A. in most loyal and emphatic terms. The N. S. A. has a large number of local societies in the "Old Bay State" as well as in other parts of New England, all of which are full of loyalty to the cause and to this organization.

We report the Rhode Island State Association as inert, if not wholly defunct. All other State Associations are reported active and full of zeal for the Cause, also in good standing with the N. S. A. We have up to Oct. 1st, about one hundred and twenty local societies in good standing but as many societies annually pay up their arrears at convention and wheel into line. Our present report can not possibly give adequate list of our auxiliaries that are in spirit loyal Dr. B., Franklin Clarm, and Dr. and in readiness to discharge all

their indebtedness to this Association.

Our Financial Standing as an Association is by no means discouraging, the annual financial reports of treasurer and secretary, copies of which will be in the hands of each delegate at Convention, will show our condition in money, and we believe it will win the approval of all candid minds.

Our receipts from societies have not been large, and individual donations have been confined principally to the Mediums Relief Fund, than which no better or more important fund and work exists among Spiritualists. We have received however, financial increase from other sources, namely, \$4745.25, from the bequest of arisen brother and friend S. W. Tucker of Keokuk, Iowa, the bequest was of five thousand dollars, but the amount of inheritance tax, charged by the State of Iowa, was of course, deducted from the same, and the sum of \$496.25, for the sale of a tract of land in Scott Co. Kans., formerly donated to the N. S. A. by our Mr. J. B. Munger of Macomb, Ill.,

By the unfailing help and generosity of our noble treasure, Mr. T. J. Mayer, the Medium's Relief Fund also received a most valuable addition. In the recent spring, Mr. Marer caused your secretary to issue a call to the public, through the spiritual papers, and by correspondence with societies and individuals, for a collection of one thousand dollars for the Medium's Fund, he promising to give personally another thousand if the first was raised. After much pleading on the part of all concerned, including our faithful editors of the Spiritualist papers, more than the sum asked for was raised, or about thirteen hundred dollars, which with the thousand from our good treasurer added twenty three hundred to the Medium's Fund. This, however, was a very necessary benefaction, for unless frequent additions of considerable amount are made to the Relief Fund, it will be but a matter of comparatively brief time, before our worthy beneficiaries will be cast back to the cold realms of poverty and want, since with even the few regular pensioners on our list we are paying out fifteen hundred a year in addition to frequent appropriations of twenty or more dollars for temporary aid to the deserving mediums who find themselves suddenly ill or stranded in some financial way.

We have now the following regular pensioners on our list, all well known and trusted workers for the Spiritual Cause, all aged and worn out in the work, unable to do much for pecuniary return: Dr. Dean Clark, Mrs. Cutler, Mrs. A. Angell, Mrs. M. E. W. Wright, Mrs. Annie Lord Chamberlain, also her blind sister, Jennie Lord Webb, Abram James, Belle Bush, Mr. and Mrs. Jaqua, Lyman C. Howe. The sum of twelve per month may not be a great deal for a human being to live on, yet our beneficiaries are grateful and happy that the N. S. A. is able to do this good work. To all criticism from individuals who occasionally offer advice, but never donate a cent towards our good work, your secretary desires to say that we have investigated every case on our pension list and know it to be both genuine and worthy, and we feel that the little that we or the public can do towards helping the aged and crippled workers of the past to spend their declining days in peace is by no means too much, nor half enough. The N. S. A. desires to add to its list of beneficiaries and will do so as means allow, there are plenty of worthy candidates for a place on the list and we shall be only too glad to aid them as soon as possible.

Within the year the following pensioners have passed to the spirit world: Mrs. Tryphena C. Pardee, Dr. B., Franklin Clarm, and Dr. Henry Slade: the N. S. A. attended

to the funeral expense of each of these veterans and our duty has been well discharged. Our pensioners are not confined to any one locality but are scattered from the far East to the Pacific slope. It is the same with those who have received temporary aid, all sections are helped from the relief fund as far as it goes to give even temporary aid to all would be to impoverish the fund and cast those dependent upon it out in the cold world to suffer.

CAMPS.

Your secretary entered into correspondence early in the season with the officers of our various Camp Associations, soliciting a special N. S. A. day at their respective resorts, with the results that several granted the same, and we received thereby collections varying from four dollars to one hundred from such work. The latter sum was obtained at Onset Camp where your secretary represented this National Association on August 19th, the other camps were enabled to give but small sums, but the sincere and appreciative thanks of the N. S. A. has been officially tendered to each one.

Law Suits and will contest cases: The law suit of the Morris Pratt Institute Assn., with certain heirs of the Morris Pratt estate, has been reported as settled in favor of the College and our Cause; the N. S. A. contributed the sum of one hundred and fifty dollars towards the suit in behalf of the College as directed by the Convention of 1904. The will of Mr. Goff of Lansing, Mich., in which he bequeathed a large sum to the Mich., State Assn., for the maintenance of a Mediums Home and other good work, has been contested by certain interested parties; the Mich., State Association carried on the case as long as possible without help then called on the N. S. A. for aid which has been freely granted, the National Association and the Mich., State Association entering upon an agreement to carry the case to the Supreme Court. This case is still pending and final report cannot be given upon it.

Matters connected with charges, accusations and inharmonies in and between certain auxiliaries have been investigated and adjusted as far as possible by the N. S. A., and in every instance your trustees have acted in the spirit of fairness, justice and good-will towards all.

EDITOR-AT-LARGE.

Mr. Hudson Tuttle, Editor at large for the N. S. A. will send his own annual report to Convention; his frequent report during the year to headquarters show that he has kept faithfully to his work and that his pen and influence have done very much towards increasing the growing respect of the world towards our sacred cause.

OUR MISSIONARIES.

President Barrett and Mr. and Mrs. Sprague as special representatives in various parts of the country have done grand work for the Cause at large, words cannot estimate the power for good they have wrought. Their respective reports will however give some idea of their sacrifices and of their labors for humanity.

General Superintendent of Lyceums, John W. Ring, also gives good reports of his work and influence for the Lyceums, he has accomplished great good and deserves your commendation and a general hearing. He will speak for himself at this Convention.

Our Free Circulating Library at Washington is in good condition; it comprises about seven hundred volumes of standard spiritual works; many of these books are constantly on loan and great good is being accomplished by this branch of our work. The distribution of Spiritual tracts goes steadily on from headquarters, thousands are sent out every month, they go in all direction, no one calls for them in vain, though the bill for postage on these gratuitous distributions is considerable each year.

During the winter of 1904-1905, it was suggested that your secretary send out from headquarters in the name of the N. S. A. an appeal to the Governor of Pennsylvania for clemency in the case of Mrs. Kate Edwards, sentenced to Capital punishment in his state, also a like plea to the Governor of Vermont in behalf of Mrs. Mary Rogers under similar sentence, this was done, and courteous replies were received in each instance. Whether our appeal

WARNING.

Several persons are posing before the world as having authority to teach and sell my system of development. Such will be prosecuted to the fullest extent of the law. Send names and addresses of such to me. I wish also to add that "imitation is the sincerest flattery." See ad. on last page.

J. C. F. GRUMBINE.

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Prof. John N. Larson, the noted astrologist, will give business adaptation (invaluable to children.) Lucky years and dates for important business transactions. Can be consulted by mail. State date of birth, the hour if known, and correct address.

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Beyond the Valley.

A Sequel to the Magic Staff, an Auto-biography of Andrew Jackson Davis. Six beautiful illustrations picturing what the Seer has seen. "Beyond the Valley" is a companion volume to the "Magic Staff," and resembles it in style of workmanship—in paper and press-work, binding, etc., 498 pages, containing six attractive and original illustrations. Reduced from \$1.50 to \$1.00. Full gilt, reduced from \$2.50 to \$1.50.

Arabula; or, The Divine Guest.

Pre-eminently a religious and spiritual volume. To some extent a continuation of the author's auto-biography, but chiefly a record of deeply interesting experiences, involving alternations of faith and skepticism, lights and shades, heaven and hell, joys and sorrows. Also containing a new collection of living Gospels from Ancient and Modern Saints. Reduced from \$1.50 to \$1.00. Postage 10c.

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This book is of peculiar interest to all men and women. It treats of the delicate and important questions involved in Conjugal Love; is straightforward, unmistakably emphatic, and perfectly explicit and plain in every particular. Cloth, reduced from 75c. to 50c; full gilt, morocco, reduced from \$2.25 to \$1.50; full gilt, half morocco, reduced from \$1.75 to \$1.25. Postage free.

Philosophy of Special Providences.

The author's "vision" of the harmonious works of the Creator is given. He illustrates by a series of clairvoyant visions, and by an "Argument" the chain of special providences which mankind attribute to the direct acts of the Deity. Cloth, reduced from 50c. to 35c. Postage 5c.

Harmonial Man;

or, Thoughts for the Age. Designed to enlarge man's views concerning the political and ecclesiastical condition of America, and to point out the paths of reform. Also considers scientific themes which concern man's social and personal happiness, comprising the meteoric laws, and the philosophy of controlling rain. Cloth, reduced from 75c. to 50c. Postage 5c.

Philosophy of Spiritual Intercommunion.

Contents: Guardianship of Spirits; Discernment of Spirits; Stratford Mysteries; Doctrine of Evil Spirits; Origin of Spirit Sounds; Concerning Sympathetic Spirits; Foundation of Circles; Resurrection of the Dead; A Voice from the Spirit Land; True Religion. This work has been translated into the French and German. It contains an account of the very wonderful Spiritual Developments at the house of Rev. Dr. Phelps, Stratford, Conn., and similar circles in all parts of the country. Cloth, reduced from \$1.25 to 80c. Postage 10c.

Answers to Ever-Recurring Questions from the People.

(A Sequel to "Penetrations"). This volume is alive with new ideas and inspirations. The answers comprise a wide range of subjects, embracing points of peculiar interest connected with the Spiritual Philosophy and Practical Reform. All persons should read this book, as it will largely serve to awaken inquiry and develop the mind of the reader. Reduced from \$1.50 to \$1.00. Postage, 10 cents.

Approaching Crisis; or, Truth vs. Theology.

This is a close and searching criticism of Dr. Bushnell's Sermons on the Bible, Nature, Religion, Skepticism, and the Supernatural. The errors and absurd teachings of Orthodox clergymen are overthrown by arguments that are pronounced perfectly unanswerable. The "Origin of Evil" is to be found in the Review. Reduced from \$1.00 to 75c. Postage 10c.

Memoranda of Persons, Places and Events.

Embracing Authentic Facts, Visions, Impressions, Discoveries in Magnetism, Clairvoyance and Spiritualism. Also quotations from the Opposition. With an Appendix, containing Zechowke's Great Story "Hortensia," vividly portraying the difference between the Ordinary State and that of Clairvoyance. Readers will find a great variety of fresh and startling "impressions" of the inspired Seer, carefully set down by his own hand for a period of over 22 years. Reduced from \$1.50 to \$1.00. Postage 10c.

Fountain; With Jets of New Meanings

Illustrated with 142 Engravings. The contents of two chapters (viz: XII and XIV) in this book brought down upon Mr. Davis the alarming charge of "Recantation." But while the ranks of Spiritualism are considered to be just and timely, the charge that the author had "gone back" on the spiritual facts and a wide range of topics, including much-needed lessons upon the Mission and Treatment of Dumb Animals, the Essential Conditions of Human Progress; of Advancing Civilization; Claims and Rights of Labor, of Women, of Indians, and of the Unfortunate and Vicious. Cloth, reduced from \$1.00 to 75c. Postage 5c.

Stellar Key to the Summer-Land.

Illustrated with Diagrams and Engravings of Celestial Scenes. The teachings of this book are original, and direct the mind and thoughts into channels hitherto unexplored. Designed to furnish scientific and philosophical evidences of the existence of an inhabitable sphere or zone among the suns and planets or constitution of the Summer-Land, its location, and the domestic life in the spheres, are wonderfully interesting. Revised edition, cloth binding, reduced from 75c. to 50c. Postage 5c.

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We still have a few.

They are well bound, most of them have gilt tops, and they are something everyone wants to read. They are yours for 25 cents each, one or all of them, when the order is sent with a year's subscription to THE SUNFLOWER.

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ROMANCE OF TWO WORLDS by Marie Corelli. One of the most interesting romances ever written and as it deals in a practical manner with many abstruse points in occultism, it becomes more than a story to the student of such.

Children's Progressive Lyceum.

A Manual, with Illustrations for the Organization and management of Sunday Schools, adapted to the Bodies and Minds of the Young, and containing Rules, Methods, Exercises, Methods, Lessons, Questions and Answers, Invocations, Silver-Chain Recitations, Hymns, and Songs. Every Lyceum should be well supplied with these little books, so that all can unite in singing the songs and join as one family in the Silver-Chain Recitations. The abridged edition is no longer in print, experience having proved the far greater value to Lyceums of the original complete Manual. We offer the latest editions at the following reduced prices: New unabridged edition, single copy, reduced from 50 cents to 25c. Postage 3 cts. Twelve copies, reduced from \$5.00 to \$2.50. Fifty copies, reduced from \$20.00 to \$10.00. One hundred copies, reduced from \$38.00 to \$18.00.

Inner Life.

Or Spirit Mysteries Explained. This is a Sequel to "Philosophy of Spiritual Intercommunion," revised and enlarged. It presents a compound of the Harmonial Philosophy of Spiritualism, with illustrative facts of spiritual intercourse, both ancient and modern, and an original treatise upon the laws and conditions of mediumship. It comprises a Survey of Human Needs; Definition of Philosophy and Spiritualism; the Spiritual Congress; Visions at High Rock Cottage; the Delegations and Exordia; Table of Explanations; Classification of Media; Classification of Cases; Revelations from Pandemonium; Assertion vs. Fact; Voice to the Insane; Benefits of Experience; Phenomena of the Spiritual Spheres; with illustrations and diagrams. Cloth, reduced from \$1.50 to \$1.00. Postage 10c.

Principles of Nature.

Her Divine Revelations, and a Voice to Mankind. (In Three Parts.) Thirty-Fourth Edition, with a likeness of the author, and containing a family record for marriages, births and deaths. This is the first and most comprehensive volume of Mr. Davis's writings. It treats upon subjects of the profoundest interest and of great importance to the human race. Its claims are confessedly of the most startling character, and its professed disclosures, with the phenomena attending them, are in some respects unprecedented in the history of psychology. Reduced from \$3.50 to \$2.50. Postage 25c. Red line edition, full morocco, Levant, gilt \$10.00.

Death and the After-Life.

The "Stellar Key" is the philosophical introduction to the revelations contained in this book. Some idea of this little volume may be gained from the following table of contents: 1—Death and the After-Life; 2—Scenes in the Summer Land; 3—Society in the Summer Land; 4—Social Centers in the Summer Land; 5—Winter Land and Summer Land; 6—Language and Life in Summer Land; 7—Material Work for Spiritual Workers; 8—Ultimates in the Summer Land; 9—Voice from James Victor Wilson. This enlarged edition contains more than double the amount of matter in former editions, and is enriched by a beautiful frontispiece, illustrating the formation of the Spiritual Body. Cloth, reduced from 75c. to 50c. Postage 5c.

Great Harmonia;

Being a Philosophical Revelation of the Natural, Spiritual and Celestial Universe. In five volumes, in which the principles of the Harmonial Philosophy are more fully elaborated and illustrated.

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Or, the Seeds and Fruits of Crime. In Three Parts—comprising in one volume, Part I—Planting the Seeds of Crime. Part II—Trees of Crime in Full Bloom. Part III—Reaping the Fruits of Crime. Society is unveiled. Individual miseries, and the great crimes caused by circumstances, are brought to light. In this volume the reader is introduced to a host of real and noted women in New Orleans, Cuba, Paris and New York. The startling trials and tragic events of their lives are truthfully related, this book explains the producing causes of theft, murder, suicide, feicide, infanticide, and other nameless evils which afflict society; learn all the friends of humanity. Cloth, reduced from \$1.00 to 75c. Postage 10c.

Temple: Or Diseases of the Brain and Nerves.

Developing the Origin and Philosophy of Mania, Insanity and Crime with Directions and Prescriptions for their Treatment and Cure. This volume treats the question of Insanity and Crime from a Spiritual and psychological standpoint. Herein we find a comprehensive and thorough exposition of the various diseases of the brain and nerves, in which the development and origin and philosophy of mania, insanity and crime, and presents the reader with directions for their treatment and cure. No subject appeals with more vivid force to the general attention. A "Glossary" giving the definition and pronunciation of difficult words, is printed at the end of the volume. 400 pages uniform with the "Great Harmonia," etc., with an original Frontispiece illustrating of "Mother Nature Casting Devils Out of Her Children." Cloth, reduced from \$1.50 to \$1.00. Postage 10c.

Views of Our Heavenly Home.

A Sequel to "Stellar Key." Illustrated. This work is not merely descriptive of what the author calls the "Summer Land," but it is illustrated with diagrams of celestial objects and views of different portions of the Celestial Home, Mr. Davis being one of the clairvoyant or clear-seeing instruments of his own and stronger power. Contents: Statements in regard to "individual occupation," "progress after death," "resting and breathing in the spirit life," "disappearance of the bodily organs at death," "domestic life in the true and true conjugal unions," "origin of the doctrine of the devil," etc. Cloth, reduced from 75c. to 50c. Postage 5c.

LIGHT FROM EVERYWHERE



This department is conducted to enable Spiritualists and Public Workers to keep in touch with each other and with the work. Send us notices of your engagements or any other items of interest. Officers of societies, send us reports of your meetings, entertainments, what speakers you have, your elections, reports of annual and other business meetings, in fact, everything you would like to know about other societies.

Write reports with typewriter or plainly with pen and ink. Never use a pencil or write on both sides of the paper.

Make items short and to the point. We will adjust them to suit the space we have to use. A weekly notice of your meetings written on a postal card would look well in this column.

Always sign your full name and address to every communication; not necessarily for publication, but as a guarantee of good faith; "correspondent" or "subscriber" gives no clue to the author. The printed article can be signed that way if you wish it but we must have your name for our own information.

Manuscripts will not be returned unless stamps are enclosed for return postage. If not used they will be retained thirty days and then destroyed. Retain copies of poems as we do not return them if we can not use them.

Suggestions for the improvement of the paper are invited.

THE SUNFLOWER PUB. CO., LILY DALE, N. Y.

Dell Herrick is again located in Akron, O., and will open meetings there in November.

Rev. Nellie S. Baade of Detroit, Mich., has a three months engagement at Wheeling, W. Va.

Mrs. E. H. Messersmith of Rochester, N. Y., has rented Odd Fellows Hall, Clinton Ave., and will conduct meetings Sunday evenings at 7:30.

Rev. H. S. Geneva Lake, so well and widely known, is arranging eastern dates. Societies desiring her services should write at once. Address, Lock Box, 502, Olympia, Wash.

A telegram which appeared in one of the daily papers recently informed us that Charles C. Moore, editor of the Blue Grass Blade, was critically ill, with small hopes of his recovery. Later reports have been lacking.

We learn through the Light of Truth that a German Spiritualist Society has been organized in Minneapolis, Minn., and are holding meetings in Odd Fellows Hall. Max Gentzke was the speaker at a recent meeting and Mrs. E. P. Manuel and Mrs. Anna Dodge gave readings. The services were conducted in both English and German. We believe Minneapolis also has some very successful Scandinavian societies.

Last week the schooner Lewis S. Andrews left Boston for the African gold coast, which is inhabited by heathen. Her cargo includes 175 barrels and 16 hogsheads of old New England rum, which the natives will pay almost any price to secure. This, with 175 cases and 195 hogsheads of tobacco, with a possible missionary or two, will surely civilize and Christianize the natives if they are not hopelessly sunk in savagery.—Truthseeker.

You ought not to be surprised at that. Show us where missionaries and whiskey did not go out together.—(Ed.)

S. S. King writes from Hamilton, Ont.: I think our society should be represented in your paper so take the liberty of writing to your most worthy paper. We are in a very prosperous condition. We moved some time ago from the smaller hall into the one we now occupy on James street, and the prospects now are that we will soon be obliged to seek for larger accommodations. We are getting along very harmoniously under the administration of Mrs. Jane Goodwin as president who also acts as corresponding secretary. Mrs. E. M. Travis of Hornellsville, N. Y., the talented medium, is serving our society for this month. The audiences have been large and attentive and the indications are that we shall grow into a large prosperous society for we are receiving new memberships and all seem to be enthused with a strong desire to see the work prosper.

Wandering into the First Spiritual Church of Niagara Falls, N. Y., Sunday evening, October 9th, I was astonished to see the large and intelligent audience which their pastor, Mrs. A. G. Atcheson of Buffalo, N. Y., has to labor for. Mrs. Atcheson possesses all the qualifications of a first class medium and speaker, and as a person one can not find a more spiritual one. She lives up to her religion in all her walks of life. I may be a little personal but these are facts, and will not do any harm, when it will do good.

A READER AND LISTENER.

Topic For the Progressive Lyceum.

Sunday, Oct. 29, 1905: "The Truly Great."

GEM OF THOT.

"True worth is in being not seeming, In doing each day that goes by; Some little good deed, not in dreaming Of great things to do by and bye."

Correspondent writes from Corry, Pa.: Rev. M. E. Clark of Syracuse, N. Y., held spiritual services in the Messenger opera house, Sunday, the 15th at 3 p. m., to a congregation of over 250 people, to which there was the utmost attention and excellent satisfaction given. We are waiting patiently for the next meeting.

E. R. Fielding writes from Washington, D. C.: Prof. W. J. Colville of London, England, is lecturing to good audiences in different parts of the city. Mr. Colville will soon depart for Australia. The Auxiliary of the First Association gave a social tea. This was really the first opening of the Auxiliary for the season? The Temple League met at the Pythian Temple 9th street for the month of October, Mrs. A. M. Zoller will give tests. The Educational society met as usual at Smith's Hall. Mrs. M. T. Longley, Secretary of the N. S. A., was the speaker for the evening. Mrs. White gave tests.

SOUTHERN CASSADAGA CAMPMEEETING

At Lake Helen, Fla., February 4th to March 18, 1905.

As the fall advances, the people are harkening from the North and West to the "Land of Sunshine and Flowers," especially to the genial climate of this charming winter home.

In preparation for the hundreds to come, a number of new cottages for rent, are being built, and alterations made on cottages already erected.

Mr. Bedell has about completed a four-tenement house on the Stevens property, and is also putting down an artesian well for the new village—springing up just north of the camp.

The Bedell family have remained in the orange grove all summer. Mrs. Hurley's well advanced. Heights is well cottaged.

Mr. Bartholomew has a cozy cottage of three rooms ready for rent.

Lake Colby is full of water, and the fleet of boats is ready for lovers of moon-light sails.

Mrs. Pratt's cottage on the Huff peninsula, has been begun.

The dining-room of Hotel Cassadaga has been renovated, and is now ready for guests.

Mrs. Haviland has a gem of a cottage on the Stevens property.

The new Beckwith cottage is occupied by a tenant, as Mr. Beckwith will not be here this season.

The bicycle path of clay has been completed from camp to the village post-office, where it joins a good one to DeLand. Riders should bring their wheels, both ladies and gentlemen. Bicycle riding for both sexes is very fashionable in Florida. Clyde steamers carry wheels free—they need not be crated.

Mr. F. J. Norman with his children are living at camp.

Dwellers at camp write that the weather is superb—the health of the people is good—and no malarial conditions have been observed the past summer.

Mrs. Philbrook has a neat lawn and beds of flowers are around her pretty cottages, which have attracted the admiring attention of visitors the past summer. Mrs. Fisher and friend will occupy rooms in her cottage, as well as Mrs. Bacon.

People who intend to keep house, should engage rooms early, as the demand is large. Address for rooms in apartment house, Mrs. J. D. Palmer, Willoughby, Ohio.—for sleeping rooms in Brigham Hall, address Mrs. Sarah Brigham, Litchburg, Mass.—for new cottages, address H. M. Clark and Mr. Bedell, both of Lake Helen.

Mr. Johnson, the builder, has completed a six room house on the Stevens property and moved in. He is now building a cottage on Prospect Heights for W. E. Greenwood.

H. M. Clark of East Jaffrey, N. H., sails for Florida with a large party, October 31st. He will erect another cottage on Prospect Heights.

Mrs. Spencer is boarding the carpenters at present.

Some twenty-five people from

Lily Dale, N. Y., are expected in November.

Mrs. Elizabeth Thompson is to have rooms with Mrs. Hardenburg in the Bonell cottage.

Arthur Underhill and son are at camp—the son attending school at Stetson University.

Judge Underhill is much better and intends to spend the winter at camp, accompanied by his daughter, Mrs. Fogle.

The proposed rose garden near the hotel has not yet materialized, but probably something will be done next month. Some shade trees ought to be set around it this fall, as this is the best time in the year for such work, and the roses will need shade from the scorching sun.

The store has been moved back of the apartment house, and is now used for a carpenter-shop.

Herbert Hollily has recovered his health and is working for Mr. Bartholomew.

EXCURSIONS.

My excursions for November will sail November 10, 21st, and 28th. The Apache will be used for the first two, and the Comanche for the third. These ships are first-class. Very staunch and seaworthy, and elegantly appointed.

Write me for low, special prices and other information—enclosing four cents in stamps, for postage on circulars, folders, etc.

H. A. BUDINGTON.

91 Sherman St., Springfield, Mass.

The Music of the Sea.

O sea—dreaming in idle luxury under the spell of thy music and the beauty of the scene—I listen.

And listening, I hear thy sonorous resonance a language my soul would understand!

And from the breezes which kiss thy moving, trembling form I draw deep draughts, which I would fain hold and caress like some precious gifts.

Thy music? Yes; for in thy thundering roars—thy splash and dash against the shore—yet do I hear, like a sweet symphony, thy melody.

Charmed by the soft, dim light, as I stood alone listening in a meditative mood, I hear the merry laughter as thee go sweeping backward and roll—that thy roar be greater.

Thy breakers rush, and with long and quivering sweeps thy receding ripples rush!

As I stand by thee, O sea, and watch thy fickle ways, my eyes would search and sound thy hidden depths and note that perfect stillness when the waves take breath, as it were, when follows the low, sweet music as the first tiny waves lap the shore at my feet, and I know the tide has turned.

The tide may rise or fall, the wind may sigh or die. Let ripples spread in peace 'neath heaven's span and I think I hear tonight sounds unknown to mortals, for thy language awakes within my soul a thrill in this hour of absolute calm at the centre of my being, commingling a tender beauty radiantly reflected in this wondrous twilight, charming the waves into sweeter melodies.

O sea, in thy vast grandeur my soul expands! Wouldst thou my emotions quell?

Resound instead thy solemn tones, blending thy mystic sounds with thy ecstasy and my soul's unuttered music.

MARIE ELIZABETH LAMB.

"To believe a business impossible is the way to make it so. How many worthy projects have miscarried through a lack of hope. With small hope little is attempted, because little is expected; while great hopes are the breathings of great souls."

"Next to ingratitude the feeling of despondency is the most unprofitable that man can indulge in. Nor must 'this dejected havior of the visage' be looked upon as humility; it is rather the vexation and despair of a cowardly pride—nothing is worse. Whether we stumble or fall, we must only think of rising again and going on in our course. Hope is the reasonable worship of God. I say 'reasonable' for is it sane to expect any real evil from the Fountain Source of Goodness?"

If every material form is made to fill a place and serve a use in material realms be sure that every experience is made to fill a place and serve a use in life hereafter. Consider no effort wasted that was inspired by a good thought.

NATIONAL SECRETARY'S REPORT.

(Continued From Page 6.)

had any appreciable effect in the reprieve granted to each of these criminals or not, we cannot say, but at least the N. S. A. put itself on record in each case as opposed to capital punishment.

Our president and board of trustees have worked in harmony and zeal for the good of our Cause and the increase of the usefulness of the N. S. A. Your secretary desires here publicly to acknowledge her indebtedness to each one for their kind and willing co-operation and aid in any duty or work that she has had in hand which needed the counsel of our board. Her thanks are extended to each one, to our president for his never failing helpfulness and advice, to our treasurer who is a host in himself for counsel and consideration, as to each member of our band, she also desires to acknowledge the constant aid of Mr. C. P. Longley in mailing and other work incidental to office life, and the faithful assistance of Mrs. Agnes Wing, Fugitt, which has been invaluable in many ways.

In addition to other duties, your secretary has attended funerals where the spiritual word was needed this as a labor of love for the Cause and as part of her ministry for the N. S. A. such work has extended as far as possible according to her health and the duties devolving upon her.

And just here dear friends, it may be fitting to say a word concerning the bereavements which have entered the heart life of our dear president and his beloved wife. At a time when he was far from home in the pursuit of missionary labors, and while his dear companion lay in deep illness, the death angel came almost simultaneously into the home of his cherished parents, summoning the father of our president to the higher life, and also to the home itself of Mr. and Mrs. Mrs. Barrett, calling their babe to the immortal sphere. The anguish and pain thus brought into the lives of these devoted workers cannot be described in speech, and I ask this convention to tenderly and reverently in a moment of silent prayer, unitedly extend our condolence and sympathy to our president and his companion.

Before closing this report, I desire to call your attention to the editors of our spiritual papers. They have never failed to aid the N. S. A. in every possible way, their columns have been opened to our appeals and reports, they have given every opportunity to this Association to keep its good objects before the world and to get itself right if in any way its work was questioned or misunderstood. We cannot begin to estimate the good which the spiritual press has done for the N. S. A. and more than all, for the Cause of Spiritualism, and I recommend that a unanimous vote of thanks be given by this Convention to the Progressive Thinker, The Banner of Light, SUNFLOWER, Light of Truth, and all other spiritual publications that have in any way assisted this association in its work for humanity.

And now, Mr. President and Delegates, the year of work at the headquarters has drawn to a close, while there have inevitably been some shadows during its passage, yet we feel that the greater part of the way and the work has been cheerful and encouraging to all connected therewith. Your secretary submits this report to you with the knowledge that she and all her co-laborers on the Board and in the field of society work have done what they could for the interest of human progress and enlightenment.

Respectfully submitted,
MARY T. LONGLEY, Sec'y.
Washington, D. C., October 1st, 1905.

TREASURER'S ANNUAL REPORT.

Statement from October 1, 1904, to October 1, 1905.

October 1, 1904, balance on hand	\$10,214.88
Cash received, General Fund	\$10,875.54
Cash received, Mediums' Relief Fund	2,854.79
	13,750.63
Cash disbursed, General Fund	\$7,850.86
Cash disbursed, Mediums' Relief Fund	2,333.12
Cash disbursed, Will Defense Fund	124.70
Cash disbursed, Mediums' Defense Fund	150.00
	10,458.68
	\$3,291.95

RECAPITULATION.

General Fund	\$13,775.13
Mediums' Relief Fund	4,178.56
Mediums' Defense Fund	630.14
	\$18,583.83

Why do we strive with one another over little material affairs? With half the effort we spend in contests we might gain twice the good even in material things.

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CHRISTIANITY VS. SPIRITUALISM.

(Continued from Page 1.)

tianity and its teachings, nor of the abuses of Spiritualism, only to remark that the old conscientious pioneer Spiritualist, Thomas Cook, publishing the "Spirit of Truth," in Hot Springs, Ark., under the caption of "The Official Paper of the World's Universal Congress of Angels," and in which I find in the last issue such sentences and teachings as these:

"God does all things, whilst I and no other man can do a thing of themselves."

"Man does nothing of himself, a whit more than a tree or a blade of grass."

"God alone is responsible for any of us being here, or for what we do."

"He (man) can do no wrong, and should not be held accountable or responsible to his fellowmen."

These teachings are about as near the teachings of our fifty years of genuine Spiritualism as churchianity is to the Christianity of the Christ-illumed Nazarene.

Further, last month I lectured the Sundays in the Spiritual Church, Baltimore, Md., and lectured also in Washington, D. C., in the meantime. And there are from 75 to 100 spiritual seances held in Baltimore each Sunday evening, some free admissions but mostly 10 to 50c. The most of them are simply occult shows, called Spiritualism. This is the way their abbreviated announcements run in the Saturday dailies, and mark you, under the heading of "Spiritualism:"

"Madam Hill, gifted medium, phenomenal clairvoyant, and scientific palmist. She tells you who loves you, and who is trying to do you harm. Her ancestors were all powerful mediums. She graduated from the Occult College of Bombay. (Mark the purposeful false spelling of 'Bombay,') and she offers \$10,000 to any medium who can give the readings that she does. She 'develops' mediums by the fast and easy Indian methods, developments guaranteed. She has brought together in marriage more than any other three mediums in America," etc.

Does friend Nicholas endorse the pretensions and Spiritualistic teachings of this circus-like medium? Why should he not? Their announcements appear under the heading of "Spiritualism;" they claim to be mediums, and with almost stunning emphases, pronounce themselves "Spiritualists;" and the public saddles their abominations and fortune-telling practices upon Spiritualism, just as Nicholas saddles the theological rubbish of sectarian churchianity upon Christianity. He ought to know better. As a public writer, he ought to do better. All through his article he writes about churchianity and calls it Christianity. Paul and a pseudo-Paganism were the founders of this fashionable, Ecclesiastical cult called Christianity, with its priests, bishops, popes and purse-proud millionaires.

Again, if the foundation of Modern Spiritualism is nothing but conscious converse with spirits, then the Chinese, the New Zealand Maories and our Western Mormons are just as much Spiritualists as is A. H. Nicholas. Will Spiritists ever learn to distinguish between spiritism, necromancy and sorcery, with their attending fortune-tellings and gold-huntings, buried treasure-finders, and other monstrosities, and pure Spiritualism? When they do, they will differentiate our uplifting and sacred Spiritualism from spiritism, seeing in the former a synonymy similarity and harmony between it and the virile Christianity of the persecuted Man of Nazareth.

No, I do not know of any, as brother Nicholas contends, who are "trying to Christianize Spiritualism," for the genuine is already Christian-

ized—that is to say, anointed and spiritually illumined. The inspired Galilean Jesus and Guatama Buddha were both Christed from above—both were Christs, Buddhas, Saviors. All are saviors who seek and unselfishly toil to save others. It was this principle that induced Jesus when a spirit to descend into Hell (Hades)—the lower spheres—and "preach to the spirits in prison,"—self-imprisoned in moral darkness. To talk of Christianizing Spiritualism would be about equal to talk of whitening white, or of writing about serene serenity. But I know of some who are trying to civilize, enlighten and harmonize a traveling class of ranting, fortune-telling, fraud-practicing spiritists calling themselves Spiritualists, and doing it (being too lazy to work) to get a living from Spiritualism. These are moral vampires.

Speaking of a cultured class of Spiritualist, Brother Nicholas exclaims: "They call themselves Christian Spiritualists." Who are they? Who? Name them. I never called myself a "Christian Spiritualist," for I have for more than half a century considered true Spiritualism and true Christianity identical, or as nearly identical as the racial differences of a Semitic and Aryan ancestry, with intervening environment, would permit. Does this writer mean by Christian Spiritualists such jurists, scientists, authors and writers as Judge Edmonds, Prof Hare, Wm Fishbough (scribe of Andrew Jackson Davis,) A E Newton, Prof S B Brittan, Dr Samuel Watson, Prof J R Buchanan, Dr E D Babbitt, Prof Henry Kiddle and others? These have been considered and denominated at different times, Christian Spiritualists, believing in the existence and beautiful truths enunciated by the mediumistic Nazarene. Is friend Nicholas afraid of, or ashamed of the company of the above-named royal-souled men, generally cognized as Christian Spiritualists. If so, let midnight be ashamed of morning, and frisky comets of the mighty suns that gild and make radiant the starry immensities.

This California writer further squarely states: "There is no God in Spiritualism." Rather, Spiritism, which by the way is quite true, and accordingly it has been considered and often written down at times as "Godless, Christless, religionless, prayerless," and withal, "painfully irreverent." And yet, notwithstanding its alleged irreverence, angularities, contradictions, false prophesying, fortune-tellings and frauds so courageously exposed in the Progressive Thinker, it is, as anism, not outside the pale of hope. It has uses, especially for materialists, who require reverberating thunder-claps to rouse them to think upon spiritual lines. The good in Spiritism, whether manifest among Americans, Shintos, Mormons, or African Voudous, will not die. Demand brings supplies of some kind. Minute causes often prophesy of momentous events. "A cackling goose," it is said, "saved Rome." The reasoner must admit that this is God's world, and in it there is no room for a semi-omnipotent devil or endless evil.

Yes, yes; "there is God in Spiritualism," there is God in the seashore sands, God is in the opening buds, in the dancing sunbeams. Yes, there is God, the Unseen Artist, the Uncaused Cause, also in the incarnate ego of every human being. Such is my carefully-thought-out and conscientious opinion.

The heading of Brother Nicholas' article should have read: "Christianity vs. Spiritism." True Spiritualism is the embodiment of all true philosophy, and further, it is a religion itself.

One of the strongest proofs of the truth of Spiritualism is that it has for half a century and more, withstood the sophistries and the wild follies of its advocates.

J. M. PEEBLES, M. D.
Battle Creek, Mich.

Anecdote of Ingersoll.

During one of his lecturing tours, Col. R. G. Ingersoll found a young man reading from a newspaper clipping pasted on the wall of a railway station, his "Vision of War." The young man said to Ingersoll, who was unknown, "Did you ever read that?" Ingersoll said he had. "And did you cry?" inquired the young man. Ingersoll said that he did not remember weeping. Thereupon the young man said: "I've got my opinion of any man who could read that and not cry!"

THE SUNFLOWER.

Bookmakers' Chances.

Layers of odds at the race track are prone to circulate tales of their enormous losses upon certain races, but it is seldom that a loss on a run may be shown, for it has been figured by experts that a skillful layer makes a book showing a percentage of 25 in his favor, by which he is bound to retain at least one-fourth of his takings. Large losses happen occasionally when an unexpected victory pays 40 or 50 to 1, but, as a general thing, unless the bookmaker deliberately gambles with chance he "makes books" so that he will show a profit on each race. A skillful bookie can so manipulate the odds that at no point does he stand to lose on a race, and, like his brother of the gambling house, his profit lies in this percentage in his favor. Even where gambling games are run without recourse to fraud the odds in favor of the dealer are never less than 20 per cent.

A Woman Never Does.

A loafer on the street, whose wife was probably at home getting out a neighbor's washing to make money to buy the children's shoes, asked a busy man the other day if he ever saw a baldheaded woman.

"No, I never did," replied the busy man. "And I never saw a woman waltzing around town in her shirt sleeves with a cigar in her teeth and running into every saloon she saw. Neither did I ever see a woman sitting all day at a street corner on a dry goods box telling people how the secretary of the treasury should run the national finances. I have never seen a woman go fishing with a bottle in her pocket, sit on the bank all day and go home drunk at night. Nor have I ever seen a woman yank off her coat and say she could lick any man in town. God bless 'em, the women are not built that way."—Kansas City Journal.

The Game of Whist.

Whist is thought to be of English origin and a development of the game trump, or triumph, which was played in England in the time of Henry VIII. Whist was not mentioned by Shakespeare or the writers of his day. Its earliest record is in the poems of Taylor, the water poet (1621). It is spoken of in the second edition (1680) of Cotton's "Compleat Gamester" as "the game of whist, so called from the silence that is to be observed in the play," but as whist seems to have been its original name, according to some authorities, this derivation is not assured. The game was at first nine up. This was changed to ten up early in the eighteenth century, and in 1864 the experiment of dividing the game into half, which was first tried as early as 1785, was generally adopted by the clubs.

How Swallows Build Nests.

Swallows and house martins build by sticking together pellets of prepared road mud. Most of the material is obtained from the drying puddles on the high roads. If not mixed with anything else the tendency of these pellets would be to crumble when dry. But the swallow tribe is supplied with a mucous secretion which enables it to gum the particles together. The swallows' nests, from which the Chinese birds' nest soup is made, are constructed of this mucous matter only. An Indian swallow, which builds little boat shaped nests against the trunks of lofty trees, practically makes them of dried saliva.—Brooklyn Eagle.

Worse Than a Battle.

The Rev. Dr. Joseph Parker of the City Temple, London, once had a collection made, to the announcement of which he added with deep pathos, "Widows and orphans will not be expected to contribute." A few Sundays later there was another collection for the same object. "This time," said the preacher, "nobody will be exempt, for no battle ever made so many widows and orphans as the announcement made on the previous Sunday."

Bathing the Eyes.

Bathing the eyes with equal parts of witch hazel and water is very restful to them, or bathe them with warm water in which are dissolved a pinch of powdered borax and two or three drops of spirits of camphor. A soft linen cloth; used for no other purpose, is better than a sponge for bathing the eyes. The eyes should be washed every night to remove any dust that might have gathered on the lids during the day.

He Bit.

He (at the window)—It's very cheerful within, but awfully disagreeable without. She (cooly)—Without what? He (inspired)—Why, without you, darling.

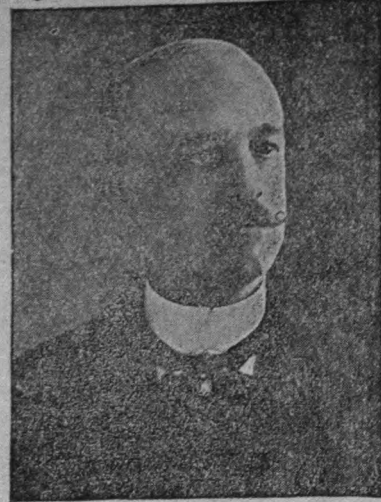
And a few weeks later a furniture installment house was called upon to open a new account.

The Danger.

"Do you think, doctor, that indolence necessarily tends to obesity?"

"Um—not necessarily, perhaps, but when people do nothing but take up room they are quite likely to find it difficult—er—not to overdo, don't you know?"

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